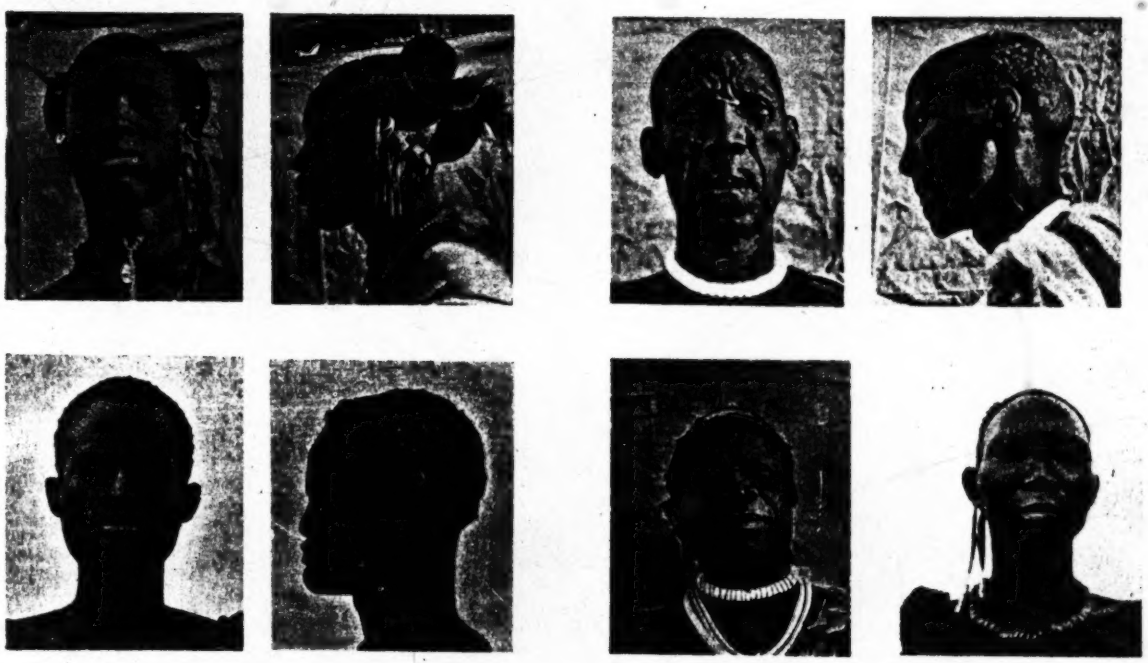
2:Seligman & Seligman E-5 (1909-1910) 1932
FJ23 Shilluk FJ23

PLATE III



Shilluk types. No. 1 average, 2 aristocratic, 4 "Negroid," 5 woman (unusually broad-faced)

[face p. 38

2:Seligman & Seligman E-5 (1909-1910) 1932
FJ23 Shilluk FJ23

the Shilluk nation. As Nyakang passed northwards along the river he incorporated the inhabitants; moreover, he had magic, and so where men were lacking he turned hippopotami and other animals into human form to become his subjects.[1]

The Shilluk, though generally tall and long-headed, seem to us to vary more among themselves than any of the riverain tribes of which we have first-hand knowledge, for while the subject (No. 1) figured on Pl. III may be taken to represent an average Shilluk youth (style of head-dress now unfashionable), a long-faced, straight-nosed and thin-lipped type, as shown in its extreme form in No. 2 is by no means uncommon, as also the handsome if somewhat fierce type shown in No. 3; there is, too, a rare, exaggeratedly negroid, type (No. 4), but this can hardly be accepted as truly Shilluk without prolonged genealogical research. Such wide variation can be best explained by assuming that Nyakang and his followers represented a stock carrying more Hamitic blood than the inhabitants of the riverain villages and other stocks who united with them, and we have no doubt that so far as the Nilotes are concerned even at the present day the maximum of Hamitic blood is to be found among the Shilluk, who, with the exception of the Azande, are the best organized people in the Anglo-Egyptian Sudan, and who of all the black tribes offered the most determined opposition to the Khalifa and his followers.

The wealth and social position of the Shilluk are estimated in cattle; sheep and goats are kept, but these are not regarded in the same, almost sacred, light as cows. Milking is done by boys and old men, women not being allowed to milk. In every village there is a number of cattle byres, such as those shown on Pl. V, but except

[1] A number of Westermann's texts (*The Shilluk People*, Phil., 1912) refer to groups of the earlier inhabitants absorbed into the Shilluk nation by Nyakang, including turtle-men (op. cit., p. 169) and some mysterious river people (pp. 2lv, 164-5). One of the first stories that the inquirer into the wanderings of Nyakang will hear is that of Obog or Obogi, who allowed himself to be sacrificed in order that Nyakang might pass across a river blocked with vegetation. The tale, given here in Westermann's version (op. cit., p. 165), constitutes a convenient starting-point for inquiries into the route taken by Nyakang:—

"When Nyikang came, he went to the Khor Andil, with his followers; he found the river was shut up by the sudd, so that Nyikang did not find a passage. And a certain man who was an albino asked thus, 'Nyikang, why do you stop? Is it because you do not find a passage?' He replied, 'Yes, I do not see a way where to pass.' The man said, 'When I have finished eating, I shall come, I will be killed with a spear, my blood will flow into the river, and the sudd will break away.' And Nyikang speared the man, his blood flowed into the river, and the sudd broke away. Thus Nyikang found a passage."

Nothing definite can be said as to the date of Nyakang. Hofmayr (op. cit., 64) thinks that Ocalo, the *fifth* king of the genealogy, is the first historic king, and dates his reign 1600–35. Presumably this is reached by reckoning backwards; it is a reasonable estimate, giving an average reign of about 13 years, and allowing thirty to a generation.

Plate IV

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Contrasting types of Shilluk

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Shilluk villages from Nile

3:Westermann E-5 (1910) 1912 FJ23 Shilluk FJ23

are increasing in numbers. The average number of children reared in one family may be from three to four. The number of children born by one woman is not low; women with ten children are no exception. But as a rule no more than three or four children grow up to maturity in one family, the rest dying from want of reasonable nursing. If in course of time the natives are taught to take better care of their children, the population will no doubt strongly increase. A cause of the low birth rate in many families is the fact that a man is not supposed to have intercourse with his wife while a baby is nursing, that is, till the baby is from two to two and a half years old. They consider it a great shame for a woman to become pregnant before this time has elapsed. If such a case happens, they generally will say that the woman has committed adultery.

OUTWARD APPEARANCE OF THE PEOPLE

The Shilluks are tall in figure, the average height of the men being nearly 1.80 m.[1] They are generally lean, rather narrow in the shoulders, and have but thin calves; their arms and legs are long, especially the legs below the knees and the forearms; hands and feet are small. A characteristic posture of the Shilluk man is to stand on one leg, and bending the other, press the sole of his foot against the inner surface of the knee, while one hand holds a spear stuck into the ground; he will stand thus for hours, looking admiringly at his cattle. They are very clever in running and jumping, and are capable of sustaining considerable fatigue.

Their skin is dark, almost black; albinoes seem to be rare. The physical appearance of the Shilluks is not that of pure negroes, they might rather be called negroids, in spite of their dark colour. Most of them have a fierce, sometimes a proud, haughty look. The cheek-bones and lips are protruding, but not excessively; the nose is flat, but high noses are not infrequent. Young people of both sexes are finely built, while in old age they generally become very thin and bony. Their gait is erect and elastic.

PAINTING THE BODY

What makes the Shilluks look most ugly and almost frightful in the eyes of a newcomer, is their habit of smearing the whole body. While the lower part is covered with ashes, the breast and head are painted with red earth or with chalk, or, if they can afford it, with oil or butter. Sometimes the whole body is painted white or red, and lines or figures are drawn across the face.

EXTRACTION OF INCISORS.

Like most Nilotic negroes the Shilluk remove the lower incisors; this is done in early childhood; its confusion would, in the belief of the natives, cause sickness; for instance, a case occurred where the teeth were taken out to cure sore eyes; a woman who had just had them removed from her child, said that unless they were taken out, her child would undoubtedly be deformed in some way, when it grew to maturity. Another explanation for extracting the tooth

[1] Five feet ten inches.

3:Westermann E-5 (1910) 1912 FJ23 Shilluk FJ23

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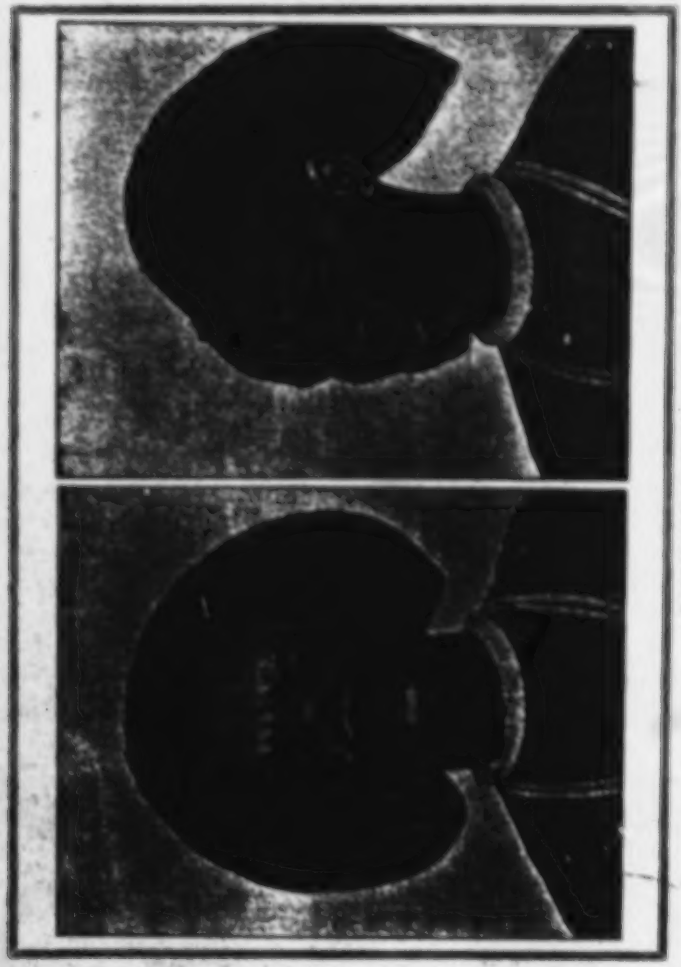

A Typical Shilluk, showing head form

[facing p. xxxii]

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1. Shilluk Girls showing the way they wear the [illegible]
2. Lotus flower along the Sobat River

[FACING p. XLVIII (A)]

3:Westermann E-5 (1910) 1912 FJ23 Shilluk FJ23

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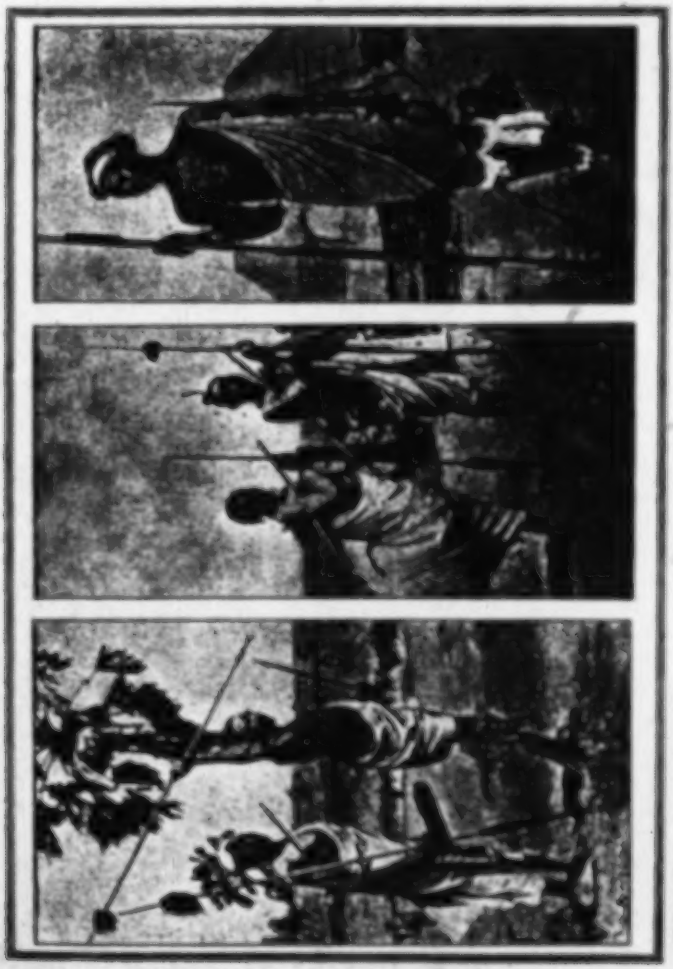

[Facing p. LVI]

29:Dempsey M-5 (1940-1954) 1955
FJ23 Shilluk FJ23

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By courtesy of V. Rev. J. P. Kennedy

Shilluk with baby crocodile
(delicacy esteemed by all Shilluk, Nuer and Dinka)

[facing p. iii]
[frontispiece]

29:Dempsey M-5 (1940-1954) 1955
FJ23 Shilluk FJ23

of frenzied barking, as all the mongrels in the place, suddenly galvanized into life at the appearance of a stranger, give tongue to their displeasure and make a concerted rush with the evident intention of tearing me to pieces. I shout to one or two youths loitering near and ask them to call off the dogs, but to no avail, so I seize a stick and get in a telling smack or two on some which have ventured too near, and disperse the rest with a few well-aimed lumps of cotton soil. They retreat to a safe distance barking and growling threateningly, but at least I can make my way into the village in peace. There is little astir; a few men squat near the cow byre gossiping while one lies prostrate on the ground with the village hairdresser anointing his hair with a mixture of red mud, oil and ashes as a preparation for building it up into an elaborate coiffure. Most of the women have not yet returned from their daily trudge to the river for water, but the spirals of smoke rising from behind the reed fences which surround the individual homesteads indicate that some of the more industrious housewives have already begun to prepare the morning meal. A group of small children, pot-bellied and large-eyed, soon run to surround the Father and his bicycle; gravely they scrutinize him and his mount while some shyly offer him the customary Shilluk greeting, '*Yi bi*—You have come'. The bolder spirits among them venture to come closer to investigate the wonder of his wrist watch, putting their ears against it to hear its ticking with smiles of amazement and delight.

The children follow the priest as he wheels his cycle across the open space to where the knot of idlers is sitting near the cattle byre. The village chief who is among them rises courteously to greet the white man; '*Jal duong*,' he says, '*Yi nin*: Great one, you have slept.' I answer him in accustomed fashion, '*Yi nut*: You are here,' and then each man of the group greets me separately and receives his answer. I seat myself in the place of honour on the chief's mat and smoke a cigarette with him, discussing the prospects of the crops and making enquiries about certain ones in whom I am interested. Soon I excuse myself and go off in search of my

29:Dempsey M-5 (1940-1954) 1955
FJ23 Shilluk FJ23

Chapter III

THE PEOPLE AND THEIR ORIGIN

101 The reader will by this be anxious to know something of the people who inhabit this promised land, the people whom up to this I have spoken of as the Shilluk. That is the name by which they are known as a tribe both among themselves and by others. At present the tribe numbers about [161] 120,000.

142 The Shilluk are for the most part tall and lean in appearance, taller in general than the average, though the mean height of six feet attributed to them by some writers is something of an exaggeration. In features and colour they vary very much, ranging from the squat, ebony-black face with beetling brows, flat broad nose and thick lips to the long-headed aristocratic type, light in colour, with high cheek bones, long straight nose and thin lips. An almost universal 304 custom among them is to tattoo the brows so that the flesh is raised to form, as it were, a row of beads running from temple to temple. This practice of cicatrization often finds expression too in the pricking out on back, breast or arms [532] of elaborate designs in the shape of a scorpion, a fish or a lemon. The custom of knocking out the lower incisor teeth of children is still frequently practised, often, strangely enough, at the wish of the child himself, or herself, for girls also submit to the ordeal. At one time it seems to have been [565] obligatory for the children of commoners, but it is no longer so. The teeth are extracted when the child is about eleven or twelve years old, and many a pleasant-looking face is spoiled by this crude dentistry. Most native Africans have beauti- [142] fully white teeth, and it seems a pity that a child should be thus mutilated, and that a beaming smile instead of revealing two rows of lovely teeth should expose an ugly gap in the lower jaw.

29:Dempsey M-5 (1940-1954) 1955
FJ23 Shilluk FJ23

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Easter egg

Cherry pie

Soup-plate, profile

Soup-plate, front view

Photos: Fr. P. Spalenka

Shilluk hair-styles

[facing p. 21]

29:Dempsey M-5 (1940-1954) 1955
FJ23 Shilluk FJ23

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Photo: Fr. F. Spheeuhes

A drudge that means a trudge. Shilluk women set off for the Nile to fetch water. From Detwok—a mile each way

[facing p. 53]

29:Dempsey M-5 (1940-1954) 1955
FJ23 Shilluk FJ23

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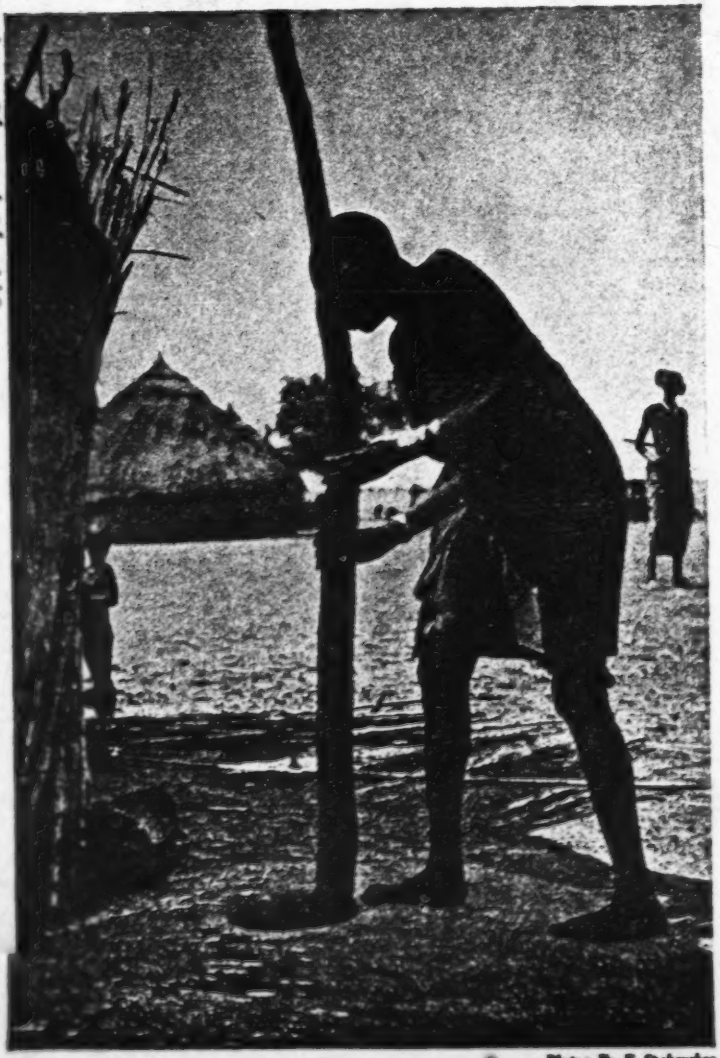

Photo: Fr. F. Spaleneka

Girl pounding grain as a preliminary to grinding

[facing p. 84]

29:Dempsey M-5 (1940-1954) 1955
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Photo: Fr. F. Spolander

A Shilluk putting the finishing touches to a spear-shaft

[facing p.85]